UNITARIAN WORD & WORK

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

FEBRUARY 1913

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, Young People's Religious Union, and The Unitarian Temperance Society

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts
50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Young People's Religious Union, and Unitarian Temperance Society

Vol. 16 FEBRUARY, 1913 No. 5

EDITORIAL

OF what use is religion? It does for us what the chart does for the navigating officer of a ship. In the chart the navigator has spread before him a plan of sea and land, showing the good harbors, the safe courses and the dangerous rocks. So religion provides us with a plan wherein we may discern how safely and happily to steer our course across the sea of life. Has not the Atlantic often been crossed without any chart and can we not live without any religion? Yes, but the chances of shipwreck in each case are increased enormously. Religion does much more than furnish us with a chart of the ocean of life. It leads us to a high place whence we can obtain strength, light, hope. We are mistaken if we fancy we shall not need these things. However prosperous we may be, sorrow is sure to overtake us, and death will have to be faced. Then shall we desire earnestly the strength, light, hope, which religion alone can give."

* *

THERE is one lesson that Americans may well learn from their too frequent discovery of corruption in business or politics, and that is, the need and value of a religion that is in touch with every-day life. One of the causes of the evils that beset us is undoubtedly to be found in false and misdirected religious teaching. For generations people have been taught that "the world" is the scene of moral degradation. The ecclesiastics have tried to make a "closed shop" of religion, so that they could have the monopoly of the business. It is the great privilege of Unitarians to combat that common and widespread abuse. It is our business to bring Christianity into the sphere of every-day concerns.

When Christian, in the "Pilgrim's Progress," found himself in the City of Destruction, he departed out of it as speedily as possible. There are still people who think that the way to lead a good life is to retreat from the ills and sins and battles of practical life into pious seclusion. Now Unitarians teach that that is moral cowardice and religious treason. The saint of the past fled from the world, but the saint of to-day is the man who can use the world. He is the man of business, who, amid loose standards, keeps his honor clean. He is the public servant who in shock of storm keeps his rudder true. To run away from the world is easy, to yield to its evil is easier; but to be in the world and mould it, that is the test of Christian character.

The idea that men can be driven into virtue or preached into integrity or scolded into good citizenship is moon-

shine. The idea that we can be washed or fed or housed or legislated into goodness is only partial truth. There is only one influence that has ever really succeeded in producing moral progress and reform, and that is the influence of practical religion. The present time is the best chance that God has ever given for the influence of the practical Christian life, and this land is the best land in which that chance can be met.

* *

IN view of the insatiable craving of the people for what is big, unexpected and unheard of, and the unconscious assumption that anything to be worth noticing must be somehow big, it is with a feeling of relief that we go back to him who, probably better than any man who ever lived, was able to tell us something about intrinsic values.

It is worth our while to notice that statistics did not interest him, that sensations were repugnant to him, that over-statements and unnecessary reaffirmations were offensive. Whatever may be meant by the "psychology of the crowd," it was something that did not appeal to him. If the multitude—the big thing—came where he was, it awakened within him a certain pathos. He saw it as a creature with illusions and fears and sundry frightful vices. It sought signs and wonders, the tricks of the sorcerer; and the morbid curiosity of superstition dominated it. He bore with it, fed it when it was hungry, healed its sick, comforted its sorrow-stricken members, cast out its devils and sent it away.

But he never sought the multitude when he wanted to indoctrinate the world with his great, germinal thoughts. He reached the moment when his wonderful *Testamentum*—his remarkable Declaration of Blessedness — was to be delivered. It was then that "seeing the multitude he went up into the mountain" (to get *away* from that same multitude), "and when he had sat down his disciples came unto him, and he taught them, saying." When he uttered that prayer which has been the model of spiritual expression—he gave it unto the *twelve*.

* *

CHRISTIANITY in its beginning—whatever it may have become in later years—was *intensive*. It had no dream of big things as such, but of true things and genuine things, and things that were to give character and strength to individual men and women. Its object never was to make a great, boastful display. It had to find and appropriate pomp and glory in paganism. Its purpose was to heighten the quality of life and trust to the propagating power of goodness for its extension. Probably no statement and illustration of religion ever laid greater emphasis upon the simple values of the right life, and the complete sufficiency of righteousness, than did Christianity as the Nazarene stated and illustrated it.

* *

OCCASIONALLY one hears it asserted that so-called Orthodox churches are becoming so liberal that little remains which could be called a distinctive message of Unitarianism. Such statements are incorrect from at least two points of view: incorrect from the doctrinal position of the Orthodox churches at large throughout the country, and incorrect from the standpoint of those who appreciate the wide fields of service that any church, Unitarian or otherwise, may enter. It was only a few weeks ago that right here in New England

the writer attended a Baptist church where there were several thousand people in the congregation. From that pulpit every doctrine which was characteristic of Orthodoxy fifty years ago was iterated and reiterated. No faintest gleam of liberalism penetrated the hard-shelled theory of things entertained by the minster. The spirit of antique Orthodoxy permeated the service, appeared and reappeared in the extempore prayers and in the hymns. The familiar hymn, "There is a fountain filled with blood, drawn from Emanuel's veins," was sung and referred to afterwards as containing the essence of religious belief.

It serves no good cause to give currency to this monstrous error that the people in general do not need a new interpretation of life in harmony with modern thought, scientific and otherwise. No one can visit our Unitarian outposts without being amazed at the insistence which is placed by Orthodox preachers and their governing boards upon doctrines which the average Unitarian has long since relegated to the limbo of the dark ages. There is need among those who wish to carry new life and truth to the world that a revival of interest be aroused in illuminating dark fields of theological thought and emancipating the minds of thousands who still live lives of inconsistency, secret restlessness and moral reproach.

* *

BUT supposing the golden age of toleration had arrived, and the test of religious acceptability was no longer a matter of intellectual belief, but of earnestness, sincerity and spiritual efficiency; supposing all the churches did agree to disagree amicably, and that comity and fellowship among the denominations was a genuine reality rather than an unrealized dream: would there then remain no excuse for the multiplication of our churches?

On the contrary, would it not be true that our first satisfactory opportunity would have arrived? Would not this be just the vantage ground that we have been seeking all through the years of theological controversy? Could we not then enter the fields of religious reconstruction intelligently and effectively? Surely in that great fraternity of churches we could work out the problem of an adequate church. We should feel the pressure of that great love which embraces all races and families as the power of gravitation that holds the stars. Through our power to see and feel the beautiful, religion would again break forth in music grander than that of the old ages of faith, expressing itself in great throbs of worship never dreamed of in the days of old.

With such a unity established we could dictate to the nations the terms of international peace, and we could transfer the colossal values now imprisoned in our engines of war to the needs of that great public upon whom the pressure of modern warfare constitutes the greatest crime of civilization. With all these dividing creeds, these confusing and demoralizing rules and regulations which often tend only to weaken the human will and take away originality and initiative, with these superficial barriers removed, and a Protestantism united in one spirit, every measure for human well-being imaginable could be established.

EXTRACTS FROM LETTERS

The following quotations are taken from interesting letters recently received at headquarters. It is our belief that all readers of WORD AND WORK will have a sympathetic interest in the experience of those who are finding their way from the uncertainties of religious conviction and belief into the light of larger views.

The following quotations are taken from interesting letters recently received at headquarters. It is our belief that all readers of WORD AND WORK will have a sympathetic interest in the experience of those who are finding their way from the uncertainties of religious conviction and belief into the light of larger views.

"As an Associate Member of the American Unitarian Association I am much interested in your propaganda and am glad to receive your publications from time to time, especially WORD AND WORK. Dr. ..... 's little chapel is twenty miles away, and on rare occasions we are able to worship there. I fondly hope that soon my wife and I may become active members of his congregation.

"This has been a busy year on the farm, but we have enjoyed many blessings. Accept our hearty greetings, with best wishes for all things good in the New Year. The enclosed mite is to be used where most needed in your work."

"Your messages come to me as a Thanksgiving offering. Imagine one standing all alone, although surrounded by numerous churches of all denominations. I had never thought of or even believed that there was a class of people who thought as I did. I was spiritually alone. Your message came to me as a balm to my soul. Happening to see your advertisement in the paper when my soul was thirsting for more knowledge, I wrote to you and received a message which seemed to me God-sent. As I read I commenced reading to myself, but soon I read aloud, as I had never heard such a message read from the lips of man. I want all the literature you will send me. I wish I had a great deal to distribute to my friends who are left so haphazard by so many different denominations. I want you to send me the tract on baptism, as this is the thing so much dwelt on in this part of the world."

"Yours of the 8th inst. was followed by the supply of pamphlets which you were so good to send. I am grateful for your kindness, and wish to assure you that my conviction as to the opportuneness of this campaign is unchanged.

"I have spent several hours to-day in the very pleasant occupation of 'missionary work' and it truly is missionary work. Many of the people here have never heard of our faith; a still larger number have ideas of a rather grotesque nature about Unitarianism which they inherited from the Orthodox clergy. In distributing these tracts I am always careful that the recipient understands before reading them the 'revolutionary' nature of their contents, and I force them upon no unwilling persons. In practically every case I have received assurance that the tract would be read. Many of those I have interviewed express a strong interest, and give their approval to the work I am doing.

"Strange to say, the farmers impress me as being, on the whole, much more accessible and tolerant than the business and professional men of the town, not including the five physicians we have, who are fearlessly liberal in their attitude, but the farmers are the ones we are reaching. They seem not to fear the disfavor of church organizations, and they are earnest though rather helpless seekers after truth."

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Henry M. Williams, *Treasurer*

Rev. Lewis G. Wilson, *Secretary* — F. Stanley Howe, *Assistant Secretary*

Personals

Rev. H. B. Bard, of Grand Rapids, Mich., has accepted a call to the church in San Diego, Cal. Rev. J. W. Cooper, late of Lancaster, Pa., has accepted a call to Davenport, Iowa. Rev. W. L. Beers has resigned at Great Falls, Mont., to take effect April 1st. Rev. R. F. Tischer has resigned at Dunkirk, N. Y., to accept a call to Quincy, Ill. Rev. D. M. Kirkpatrick has resigned at Geneseo, Ill., and has been succeeded there by Rev. W. W. Betts. Rev. Franklin Baker has resigned at Sacramento, Cal. Rev. H. E. Gilchrist has accepted a call to Troy, N. Y. Rev. E. S. Meredith, late of West Roxbury, has accepted a call to the Third Society in Dorchester.

Finances

Seventeen societies have sent in their contributions for the national work since the last issue of Word and Work. The largest percentage of gain is in the brave little church in Lawrence, Mass. Good gains are also credited to the reliable societies in Portland, Ore., Newport, R. I., and Rochester, N. Y., and small gains at Newburgh, N. Y., and Westboro, Mass. The society in Milton makes a substantial increase and lifts its contribution over the one thousand dollar mark.

Some misunderstanding seems to exist in regard to contributions for the new Department of Religious Education. Let it be understood that contributions can be made for the work heretofore done by the Unitarian Sunday School Society either to the Treasurer of the Association marked "For the Department of Religious Education," or, as formerly, to the Treasurer of the Sunday School Society. The parishes are reminded that the Association by the action of the Sunday School Society in withdrawing from active work, has been called upon to assume a new and large burden of responsibility. It is much to be desired that all who have given to the Sunday School Society in past years should continue their contributions, and it is equally necessary that many new friends should be found for this special cause. The appeal of the President to individuals has met with generous response. Let the churches and the Sunday Schools be equally prompt and liberal.

Department of Religious Education

Two circulars of great importance have been sent to the officers and teachers of all our Sunday schools during the past month. The first contains a list of questions to be answered by those who have used any of the publications of our Sunday School Society. The members of this Department desire to know whether the books are found satisfactory in actual use, in what ways they might be improved, and what further assistance in teaching the lessons might be given to the teachers of our schools. The list of questions was necessarily made long to cover the experience of all our teachers with all the books. Because of this fact, the list looked rather formidable to some of those who received it, and they have hesitated to answer the questions because

they could not reply to them all. It was not designed to ask any one person to treat of all the books; the experience of individuals with a single book is of great value, and those who can answer but one or two of the questions are urged to give us the result of the practical working of our manuals.

Among the answers already given are some of great value, since they go into matters fully and frankly, estimating single books and giving criticisms and suggestions regarding the course as a whole. Religious Education as a science and an art is developing so rapidly that no set of manuals and no scheme of procedure can long remain standard. In the progress that must be constant, students of psychology and pedagogy must lead; but their leadership, if it is to be safe, must be constantly steadied and corrected by the experience of teachers. Hence the word of even those who know nothing of educational theory may be of high value.

The second circular issued was "A Standard of Excellence for Sunday Schools," prepared by a joint committee from this Department and from the Massachusetts State Universalist Association. It is a matter of great satisfaction that these two bodies have been able to work together in preparing a leaflet which will be of value to the Sunday schools of both denominations. Two lists are given of departments of work connected with the best schools, which any of our churches might use to advantage in their schools of religious training. The first list was prepared especially with the needs of small schools in mind, and nothing was named upon it which might not be attained by any Sunday school, however small. By measuring present attainment with these lists of things to be desired, each school can determine where it stands in comparison with others. April 1st is the date named for a report upon this "Standard," so that there is time, after its receipt, to establish the departments of work or use any of the methods which the leaflet indicates as desirable.

The members of the staff of the Department have filled a number of appointments at various places during the past month. Dr. Starbuck has spoken before the Arlington Street Church Alliance, and has addressed the Unitarian Clubs of Boston, Providence and Newton. He has given Sunday addresses at Concord, N. H., and in the First Church in Dorchester, and has spoken for the Plymouth and Bay Conference at its meeting in Brockton.

Miss Buck's engagements have included a Sunday service at Nashua, N. H., addresses before the Alliance Branch of Plymouth, Mass., and a meeting of Alliance presidents in Channing Hall. She has also made a trip to New York, speaking before the Sunday School Union, preaching in the Fourth Church in Brooklyn, at Elizabeth and Hackensack, N. J., and holding mid-week meetings at Newburgh, N. Y., and Rutherford, N. J.

Mr. Lawrance, after filling appointments in the First Parish Church in Cambridge, at West Roxbury, Concord, N. H., and Dorchester, has started on a trip through the South and West which will occupy him during the next two months.

Department of Social and Public Service

The interest of the churches in social service as the expression of vital religion is steadily rising. One indication of this is that the number of churches which have provided themselves with social service

committees is increasing. In the last report of the Department thirty-one of these churches were noted. Today we have a record of forty churches which have organized them, and there are doubtless others of which we have no record. The Secretary would consider it a favor if he could be informed whenever a church establishes a social service committee as a part of its parish organization. If any committees have been formed of which he has had no notice, he would be particularly glad to have the information, together with names of the secretaries. Every now and then it is desirable to communicate with the committees, but this cannot be done unless there is some record of them on file.

Social service work in its modern acceptation is a new form of church activity, and the committees which have it in charge are new to their task. It was felt that the time had come for an extension of the work of the Department to meet this situation, and accordingly an arrangement was made with Mrs. Anna Garlin Spencer, the distinguished social worker and lecturer, by which she has been able to give to it a portion of her time in January and March. In making appointments for her they have been made, with one or two exceptions, with churches which have social service committees, and the exceptions have been churches which wished for her assistance in organizing them. Mrs. Spencer's plan has been to address a public meeting of the church, and then afterward to hold a conference with the committee and others who are especially interested. At this after meeting the opportunities open to the church for work of different kinds have been carefully considered, and out of her wide experience and expert knowledge Mrs. Spencer has been able to make many definite suggestions of very practical value for a plan of action. In January she visited the churches at Newton Centre and Wollaston, the First Churches of Somerville and Dorchester, the Church of the Disciples, and All Souls Church, Roxbury. At the time of writing her list for March is not yet complete.

The social service conference held early in December was designed especially to meet the needs of city and suburban churches. Since then there have been so many calls for a similar series of meetings to consider country problems that it has been decided to hold a conference on "Country Life and the Country Church." The dates will be Wednesday and Thursday, March 5th and 6th. The place of meeting will be Channing Hall, Boston. This time and place have been chosen because the "New England Conference on Rural Progress" is meeting in Boston on Friday and Saturday of the same week, and it will enable visitors to enjoy and profit by both conferences. Programs and general information respecting accommodations, etc., will be sent to all churches later; meanwhile it is hoped that churches will take the matter under consideration and make arrangements to send their ministers and as many delegates as possible to attend all the meetings. It is a rather unusual opportunity and every advantage should be taken of it.

Since the holidays the Secretary has addressed the Alliances of Kingston and the First Church, Somerville, on the work of the Department; the First Parish of Sandwich, on social service as a function of the church; the men's club of Concord, Mass., at their monthly meeting the men's club of Rockland in its series of civic meetings held in the church on Sunday evenings, the Framingham Board of

Trade, the Children's Welfare League of Roxbury, the Charity Organization Society of Somerville in the parish house of the First Church, and a public meeting in Canton,—all on the subject of improved housing and the necessity for a better housing law. Now that there is a good tenement house law for towns on the statute books available for any town which chooses to accept it, there is an excellent opportunity for men's clubs and groups of individuals who wish to render effective and useful service to get an article for the acceptance of the law into the warrants for the approaching town meetings. The Secretary will be glad to take up the matter with anyone who wishes further information on the subject.

Department of Foreign Relations

The action of the Board of Directors of the Association in authorizing the expenditure from the Greene Fund of a sum of not over $10,000 for the purchase of a new site in the student quarter of Tokio, for the erection of a second Unitarian church in that city, was in line with the onward policy in the foreign work of the Association. The present place of worship, Unity Hall, will also be maintained, but devoted more and more to settlement work, surrounded as it is by a great working-class population. There are 18,000 students, 4,000 of them women, in the Hongo quarter, whom it is hoped to reach more effectively through the new edifice. It will also bring our mission closer to the Universalist and Liberal German Missions, and make more practicable the conduct of the Liberal Christian Theological School for the training of native preachers which has already been started by our mission.

In response to an appeal by this Department for contributions in behalf of the Macedonian Christian orphans and widows, the victims of the Balkan war, several hundred dollars have been sent to the secretary of the Department, Rev. C. W. Wendte. These gifts were immediately forwarded to our Unitarian agent in Doubnitza, Bulgaria, on the borders of Macedonia, one of the towns to which, after the burning of their villages and massacres of the men, these unfortunates fled for protection and shelter. This is a noble form of missionary service and will do much good. It is estimated that five cents will feed one sufferer for a day. The subscription list is still open, and all amounts, large or small, will be forwarded.

Some eighty persons have become members of the excursions to Europe next summer undertaken by this department in connection with the International Congress of Religious Liberals in Paris (July 16th to 22nd). The party promises to be a very fine one, with an unusual number of men and married couples. To secure good accommodations on the steamships it is advisable to apply early for membership. An initiatory fee of $25 is paid to secure membership. If, however, for any reason any one enrolled is prevented from going, on an advance notice of four weeks being given, the agents will cancel the engagement and return the fee. Send to Rev. C. W. Wendte, 25 Beacon St., for circulars describing these tours.

Department of Comity and Fellowship

During the past month the attention of the secretary, Rev. C. W. Wendte, has been devoted to the organization of the religious congress held in Rochester, N. Y., January 28, 29

and 30, by the National Federation of Religious Liberals and the Free Religious Association of America. Incidentally he has made visits to New York, Philadelphia and Rochester in the interest of these meetings, which, because of the participation in them of men and women belonging to at least fifteen different denominations, besides the speakers from foreign lands, were a noteworthy illustration of the breadth of fellowship and increasing co-operation between so-called orthodox and liberal denominations which are characteristic of our day.

The National Federation of Religious Liberals, it will be remembered, was organized at Philadelphia, December 2, 1908, at a private conference of representative liberal religious thinkers and social workers of the United States. Its purpose is to unify and concentrate the forces which make for religious sincerity, freedom, tolerance and progress in America, and bring them, so far as may be, into council and co-operation concerning the spiritual and ethical interests they possess in common. In a sense this Federation may be considered as the offspring of the International Congress of Religious Liberals, with which it is affiliated, and whose liberalizing and reconciling influence it is intended to conserve and further in the American community. The two congresses thus far held by the Federation in Philadelphia and New York City have been notable for their widely representative character, as well as the large attendance they have attracted.

The Free Religious Association of America was organized in 1867, Ralph Waldo Emerson being the first to enroll himself as a member. Though having its headquarters in Boston, it is a national organization, and has members and officers in various States of the Union. It recently held its forty-fifth annual convention. The objects of this Association are "to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, to emphasize the supremacy of practical morality in all the relations of life. Membership in this Association leaves each individual responsible for his own opinions alone, and affects in no degree his relations to other associations."

The two societies, so similar in their spirit and aims, fraternally united in the conduct of the Rochester meetings. The local committee in Rochester was headed by a Presbyterian minister, Rev. Paul M. Strayer, a Unitarian secretary, Rev. Edwin A. Rumball, and included members of the Universalist, Baptist, Methodist, Episcopal, Quaker, Jewish and other denominations. The first meeting was held in the Third Presbyterian Church, the last in the Second Baptist Church and the Universalists, Unitarians and Jews also lent their edifices for the meetings. Among the local speakers were Rev. William C. Gannett and Professor Walter Rauschenbusch. Boston sent Revs. S. A. Eliot, Chas. W. Wendte, A. W. Vernon, Edward Cummings and Professor Edwin D. Starbuck and Edwin D. Mead. Mrs. Anna Garlin Spencer, Rabbi H. G. Enelow and John Milholland of New York, Henry W. Wilbur of Philadelphia, Dr. O. E. Janney of Baltimore, Dr. I. M. Atwood of Canton, N. Y., Rev. L. W. Mason of Pittsburgh and Dr. L. M. Lounsbury of Albany were among the speakers announced. Professor L. Rudolf Eucken of Jena University, Germany, upheld the cause of Idealism, and was sustained by Rev. Richard W. Boynton of Buffalo and

Dr. Jas. B. Thomas, an Episcopal rector of Rochester. An interesting personality at the congress was Babu Rabindranath Tagore of Calcutta, eminent as a poet and man of literature, who spoke on the race problem, and represented the Brahmo Somaj or Association of Hindu Theists of India. At a supper in the Unitarian parish house these, and over one hundred other participants at the congress, were entertained and made brief and brilliant addresses. Perhaps the most striking feature of the program was its announcement of a paper on the ideals and work of the "Federal Council of the Churches of Christ," whose national organization refused fellowship to the liberal denominations a few years since, but whose local branches are fraternizing effectively with Unitarians, Universalists and Liberal Quakers in New England.

The Rochester meetings, which are certainly a sign of the religious times, have been mainly the work of this department of the American Unitarian Association, co-operating with the Universalists, Reform Jews and Liberal Friends.

News Notes

Berkeley, Cal.—The beautiful little redwood church at Berkeley was the scene of the recent meetings of the Ministers' Institute, which gathered in the parlors around the roaring fireplace to listen to the addresses and papers presented by the various ministers. This institute will linger in the minds of all as one of the rare seasons of spiritual uplift and inspiration.

* *

Summit, N. J.—Arrangements have been completed for the merger of the Universalists and Unitarians of this city and the building of a new church edifice. The foundation of the building is completed and the superstructure is well under way.

* *

Bangor, Me.—An attractive program of the Woman's Alliance of the Unitarian church lays before its readers the order of activity for the ensuing year. At the regular meetings addresses are presented upon personal experiences in travel. On February 10th the Misses Wing will give their experiences in South America, while different members will at later meetings describe their observations in Greece, Algiers, Holland, France, England and Wales.

* *

Braintree, Mass.—In the death of George O. Wales not only our Unitarian church, but the entire community has lost its most prominent and efficient member. A bequest of $20,000 was left by Mr. Wales to the Association whereof the income is to be used to meet the general expenses of All Souls Church.

* *

Montreal, Canada.—A good custom adopted for the calendar of this church is the registration of births, marriages and deaths for the year. The names are printed in full, with the appropriate dates, and form an available record for the members of the church.

* *

Nashua, N. H.—The Sunday School entertained the children of the Protestant Orphanage at their Christmas Festival. It was a very happy occasion for all. Rev. and Mrs. Townsend kept open house on New Year's day, and there was a large attendance at the parsonage in the afternoon and evening.

Concord, N. H.—Rev. Charles A. Wing, who was recently ordained and installed as minister of this church, has recently been compelled to spend several weeks in the hospital, following an operation for appendicitis. We are glad, however, to record his entire recovery and the resumption of his work.

* *

Boston, Mass.—The experiment of holding services every day of the week in a down-town Unitarian church was begun in Kings' Chapel, Boston, on the first day of the year, and is to be continued until the Anniversary Meetings in May. After a month's trial it seems clear that the services meet a real need. There has been a good attendance every day (varying from fifty to a hundred) of shoppers and other visitors to the city, and of men and women on their noon-hour from offices and shops. The services are simple, but have proved helpful and impressive. The organ is played for ten minutes, beginning at noon. The minister then reads brief opening sentences and a collect, and leads the congregation in the Lord's prayer. A short scripture lesson is followed by a ten-minute address and prayer, and the service is closed at half past twelve with a hymn. Various ministers, of Boston and vicinity and from other States, have taken part and will take part. On Saturdays the service is entirely musical, except for brief prayers at the end. Mr. Malcolm Lang, organist of the Chapel, plays four or five selections, and is sometimes assisted by a soloist. King's Chapel is especially adapted to serving the community by this kind of service, because of its central location, its beautiful building and its historic interest.

* *

Uxbridge, Mass.—At the First Unitarian Church of Uxbridge the Rev. A. N. Foster is holding a series of four o'clock vesper services which he calls "An Hour of Poetry and Song." A selected choir furnishes music, and the minister gives a series of short addresses upon the great poets of the nineteenth century.

* *

Among the many visitors to 25 Beacon Street during the month we were glad to welcome the Rev. and Mrs. W. A. Vrooman, of Winnipeg, who spent the 27th and 28th in Boston. Mr. Vrooman has been the faithful minister and supporter of the church at Winnipeg, Manitoba, and it has been largely due to his tenacious loyalty that the church in that city has become well established as a beacon light of liberal religion.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.
Office Hours 9 A.M. to 5 P.M.

Miss EMMA C. LOW, *President*
153 State St., Brooklyn, N. Y.

Mrs. LUCIA CLAPP NOYES, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. EMILY A. FIFIELD, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. ROBERT H. DAVIS, *Cor. Sec.*,
19 East 44th St., New York

No method of the Alliance which has made it the successful organization that it has become has been more fully carried out than the requirement of a monthly report from the branches to the executive board. Through these reports the officers have been able to learn the differing conditions in branches widely separated and to legislate intelligently for the whole country. More than anything else *this* has made the Alliance a truly national body.

At first these monthly reports were all read and discussed at each board meeting. As the Alliance grew this became impossible, and the reports are now presented in sections. Vice-presidents and directors receive the reports each month as before, that they may keep closely in touch with their branches, and the rule now is that each vice-president and director shall give to the board a condensed statement, showing the condition of her section, its needs, its problems, its failures and successes in any line of endeavor and any special item of interest or value to the whole Alliance. Thus the story of every branch is made known to the Executive Board at least once a year. It is more important than ever before that directors should present the reports in person that questions may be asked and answered and difficult problems discussed.

Twenty-three members were present at the meeting of the Executive Board on Jan. 10th.

A new branch was reported in Bolton, Mass., formed on Jan. 2d, and has the honor of being the first new branch in 1913. The president is Mrs. H. B. Newton. An active sewing circle has become the Aliance, and we are sure it will prove a wise and helpful change.

The name of Mrs. Georgia Marsh of Fitchburg, Mass., was placed *In Memoriam*.

Mrs. Peterson, chairman of the Southern committee, was present and spoke most fully about the circuits. The visit of Mr. Key north had done him much good and had been good for those who had heard him here. For Shelter Neck an assistant teacher has been found, who will return with Mrs. Peterson early in February. As an experiment Mr. Roy Clarke now of Dakota will go to help Mr. Key. The American Unitarian Association will pay part of his salary, leaving $150 and local expenses to be raised by the Alliance. Mrs. Peterson asked permission to make some alterations in Dix House, which would enable Mr. Key to have a room with a bed, and not be obliged to sleep on a couch in the only sitting room. Two rooms could be finished in the attic, and some much-needed changes made in the pantry, and Mrs. Peterson thought she could raise the necessary $250 if she had authority from the board. This, of course, was granted. At the close of the meeting, to the surprise and pleasure of all who know of it, a check for the full amount was given to her by one of the recently elected di-

rectors in memory of M. L. L. This generous gift, coming so unexpectedly, will be of untold benefit to Shelter Neck.

The schools are both in good running order, and if the repairs asked for are made, a few boys can be taken at Shelter Neck, making a helpful addition.

Mr. McHale reports an encouraging increase in the size of his audiences, and some promises of money and material for the church at Mount Pleasant.

The committee on College Girls wishes to enlarge its scope somewhat and include not only college girls but those who leave home to become students of music, art or business. The housing problem is a portentous one, and the committee asks that a local committee be formed in Boston to look after such students. If found useful, similar local committees may be formed in other cities.

The study class committee reported increased usefulness of the headquarters in New York. The lending papers and other literature are now to be found there and are coming into use. The chairman presented the outline of a set of programmes to be offered the branches for next year instead of a new leaflet.

The Library committee reported thirty-eight books purchased; three books presented by the Cheerful Letter Committee; two dollars received from the Post Office Mission of King's Chapel, and five dollars from the Post Office Mission of the Second Church, Boston.

The Library is in charge of the National Alliance and the Sunday School Society, and is for the use of ministers, Sunday school workers, study classes, Post Office Mission correspondents and all others who can use it to advantage.

The books are for free use, and will be sent to any person desiring them, the borrower to pay return postage.

Books may be kept three weeks from the time they are received. By special request they may be kept for a longer time.

The International Committee had not much to report, except letters sent to branches at Cardiff, Wales, Edinburgh, Scotland, and Christiania, Norway. An interesting letter had been received from Rev. R. Balmforth, minister of the Free Protestant (Unitarian) Church at Cape Town, South Africa. This is affiliated with the British League, and Mr. Balmforth writes: "We shall be glad to communicate with you whenever any of our people go to the United States, and we shall be glad to hear from you when any of your people visit or migrate to South Africa. It is indeed necessary that we should keep in touch with each other, and so not only aid individual members who settle in distant lands but also strengthen the ties of fellowship and the feeling of solidarity which should bind all liberal thinkers and workers together."

The corresponding secretary gave a full and valuable account of her recent trip to the northwest. Following the Middle States Conference at Toronto, she visited Winnipeg, Manitoba, then on to Calgary, Alberta, then two hundred and fifty miles to the northwest to the most northern Unitarian church and branch, Edmonton. Then back to Calgary and on to Montana, where she visited Great Falls, Butte and Helena, finding many problems for the Alliance to consider. The next journey was to Minneapolis and St. Paul, and then to St. Cloud, where no eastern officer of the Alliance had ever been. A day spent at the Chicago headquarters with the Western Secretary and the Alliance Vice-Presi-

dent gave an insight into conditions in the west. A stop at Syracuse, N. Y., for a large meeting and church supper completed this eventful journey.

Most of the branches know the enthusiasm which is aroused by a visit from Mrs. Davis, but a few words of appreciation are here added from the minister at Winnipeg. He writes: "I want to tell you that we are glad you have been here. It has been an inspiration and a blessing. Our churches have their prophets, but the Alliance has its prophet also, and I am sure my people here feel more than ever the worth of our cause for your having been here. . . . You are booked for the dedication of All Souls' Church (in July), the church which is to shape the destiny of our Unitarian Mission in the great Northwest."

This meeting was devoted to reports from Canada and the Middle States.

Canada is now so large and the number of branches has so increased that a second director has been elected, Mrs. F. W. Pratt of Calgary, Alberta, to have charge of the western branches.

Mrs. Glasgow of Toronto writes: "I have to report for the Alliance branches in Eastern Canada a healthy, active interst in all forms of Alliance work, with good attendance at meetings and energetic committees.

"Montreal, whose church is the largest in Canada, has naturally the largest Alliance, with a membership of sixty."

Ottawa numbers only twenty-four members, but from a much smaller church. They have paid one hundred and fifty dollars on their church debt this year. This branch is also interested in good work outside its own church. They have a regular program of literary interest, and the meetings are well attended.

Toronto's membership is about forty. Their report shows about fifty dollars raised by entertainments and nearly three hundred and thirty dollars at a fair.

The Middle States and Canada Conference, which met there last fall, greatly stimulated the Toronto church and the delegates and ministers of all the other branches and churches who were present.

All these Alliances are in affiliation with local councils of women in their respective cities, which brings them in touch with practically all forms of work for social and moral reform.

The Hamilton Alliance appears to be the most active factor in the church which is not as flourishing as the other Eastern Canadian churches.

The director for Eastern New York, in reporting for her fourteen branches, says: "It seems as if each year they are more active and wide awake, but I feel a keen regret in the breaking up of the little branch in South Brooklyn. The Lenox Avenue Branch is the Banner one for membership this year, for the number has now increased to two hundred and one. There are fourteen committees. One of them, the College Graduate Circle, holds monthly meetings and is taking up "Social Forces in Contemporary Letters." The program of the winter is very varied. In October, "Labor and the Class Conflict" was the subject; in November, "The Courts and Social Progress;" in December, "Progress in Education," and the meetings to come will be equally as interesting. This year the Rev. Mr. Wright has reached the quarter-century mark in his devoted service to the church. A Junior Alliance has recently been formed to co-operate with the Federation of Churches, and enter into a campaign of active social work in Harlem. The

Messiah Branch has one hundred and eighteen members. The Church House has been thoroughly renovated and a new organ placed in the church. The loss of Dr. Robert Collyer has saddened all. Mr. Holmes contributes talks at the meetings, and is taking up "Some Problems in the Life of Jesus." Owing to the ill health of Mr. Slicer, the Emerson Class, which usually has formed a most important part of the Alliance work of All Souls, has been temporarily discontinued and only business conferences are held. The Samaritan Alliance has either a business or a social meeting twice a month, and has so far given a successful dinner and informal supper, both of which functions will be repeated in February and March. Mr. Lathrop recently gave a talk on the pastoral play called "The Atonement of Pan." Many improvements have also been made in the Sunday school room of the Second Church, Brooklyn, and a thoroughly enjoyable "house warming" was held there on November 22d. Papers have been given on "Woman in Business" and "Woman as a Citizen." Mr. Felton, a student of Sociology at Columbia, has recently spoken on "The Syrian Problem." Unity Church, Brooklyn, has met with a serious inconvenience in the recent fire in Unity House; has had a talk on "Protection of Our Girls," and addresses on "The Housewives' League" and "The National Alliance Program for Bible Study." The annual Tea Party was held on January 23d. At the Flatbush Branch a Dutch supper and Fair have been held, and enough money was made to enable the Branch to pay off the $500 interest on the mortgage to the A. U. A. The afternoon lectures are on the general topic of "City, School, Home, Church," and addresses on "The City Beautiful" and "What Women Might Do for the City" have been heard. The Washington Heights has an elaborate program for the winter. This states that it is earnestly desired that the members devote fifteen minutes a day or two hours a week to the reading of Unitarian literature, and at each business meeting members will report lists of books or lectures read. A good deal of useful sewing is accomplished in many of the branches, and the garments made in Yonkers are sent to the District Nurse of the Woman's Institute and the Tuberculosis Dispensary. The general study meetings for the year are to be on "The Bible in the Light of Modern Knowledge." New Brighton has welcomed Mrs. Davis at one of its meetings. Sermons are distributed in the various public libraries, drug stores, etc. From a fair $200 was voted to the church towards the small debt on the Parish House. Newburgh Branch has a fine report of pleasant and profitable gatherings. The chairman of the Post Office Mission has, after much difficulty, been granted permission to place a rack and literature in the Erie Railroad station, which is considered a great stride forward. A framed picture of the church and notices of the services are placed in three hotels, with good results. The Flushing Branch is cheered by the thought that its members may soon be able to look upon the walls of a church. Mr. Sullivan's book, "The Priest," has been read aloud. The recently formed branch at Poughkeepsie is cordially welcomed. Teas are being held on the last Monday in each month at the Unitarian headquarters in New York, where it is earnestly hoped all our branches will be represented by a special delegate each month, to promote closer fellowship and fuller acquaintance with each other.

The report of the director for Pennsylvania included a brief account of the changes in the section since she became one of the board, and is a valuable record.

"In the Manual of 1901 first appears Miss Low's name as President, and also I was so fortunate as to start at the same time. The year before Pennsylvania had no director, and I find in the Manual of that year these words of the secretary:

"The branches in Pennsylvania are so isolated that each one stands practically alone. They carry on Post Office Mission work, in their own locality, and it may not be long before we can add to the small number of Unitarian churches in that State."

The first year the only branches under my care, in that State, were Erie, Pittsburg and the Philadelphia Alliance, which was composed of a union of five branches from the neighboring churches of the city.

As there were not enough members in Delaware or District of Columbia to warrant a Director, the branches of Wilmington and Washington were under my supervision.

Those five branches had two hundred and twenty-seven members altogether, of which one hundred and thirty-eight belonged to the Philadelphia Alliance.

During the next year two new branches were added, the Samuel Longfellow Guild of Germantown and the Spring Garden of the Second Church in Philadelphia. The following year Meadville, and in 1904 Harrisburg and Lancaster; in 1907 New Castle and Franklin, and in 1908 the First Church of Philadelphia, under Mrs. St. John's inspiration, formed a strong body.

That same year, 1908, the Philadelphia Alliance of the five churches became a League. In 1909, Vineland, N. J., and Wheeling and Morganstown, W. Va., were assigned to me, and Erie and Meadville given to the Director for western New York. Some years previously Washington and Baltimore had a Director of their own. There have been many alterations, of course, in all these years . Some I much regret, as the diminution of two branches and the giving up of Harrisburg and Morganstown, but neither seemed my fault.

On the other side of the picture there is much enlargement and steady interest. Pittsburg from thirty-six members in 1901 has at present one hundred and twelve, and *all National,* and has beside an overflow in the flourishing North Side branch of forty-six.

Of the five churches which in 1901 formed the Philadelphia Alliance, now the League, none, with the exception of Wilmington, had any separate branch in the home church; now all have. Lancaster had not even the formation of a Unitarian Society, and now is in a lovely church with a strong branch of thirty members, all National.

It was hard work to start several of the churches to see the need of individual Alliance branches when the Philadelphia general one seemed to many to cover the ground, but I do not think a single person now desires to return to the old way of work.

So far as I can calculate, I have at present four hundred and twenty-five members in eleven branches, and of these two hundred and seventy-four are National.

The reports from western New York indicate that the branches are all doing excellent work. Ithaca, Rochester and Syracuse are all strong,

active branches. Much is accomplished in Post Office Mission and Cheerful Letter work. Dunkirk is deeply regretting the resignation of the minister, yet the prevailing note is a hopeful one. Jamestown is now studying "Oriental Faiths," and has instituted a "travelling luncheon." In Buffalo the branch at the First Church is rejoicing in the union of its two women's societies, making the membership of the Alliance one hundred and twenty. The Parkside branch (Buffalo) continues to hold all-day meetings, although the church is closed, and both social and neighborhood work is done.

To this director has been assigned the care of Erie and Meadville, Pennsylvania. Erie reports a most flourishing condition with a very encouraging outlook. At a meeting of the Meadville Conference in Erie in April last, P. O. Mission Extension work was outlined and inaugurated. The Meadville branch is doing its usual good work, and nearly $1,100 has been disbursed.

Baltimore and Washington are vigorous and very busy. Washington is now raising the funds to furnish the Edward Everett Hale Memorial Parish House, which is at last an assured fact. The branch has already raised the $5,000 it pledged for the building.

In New Jersey the branches report a successful year. Hackensack has started a fund for a Parish House. Ridgewood has already a Parish House which is giving much pleasure and satisfaction. The Rutherford branch has had a French breakfast and a farewell to Rev. and Mrs. Badger. The younger girls of the former Junior Alliance have joined the Girls' Camp Fires, under the direction of Miss Padgham. The Summit branch has used all its energies for the new church building, and have so far raised $700. The nucleus of an excellent Sunday school is assured. The branch at Montclair cooperates with the Women's Clubs in maintaining free public lectures in one of the schools. Passaic has been celebrating the twentieth anniversary of the church. At Jersey City the branch keeps alive in spite of no church services. Plainfield, with a new minister, expects renewed interest and activity.

At Elizabeth a new kitchen has resulted in delightful suppers and entertainments for the Sunday school. A Social Welfare committee has been formed. At Orange a fair netted $700, of which $500 was at once given to the church. It is felt "that the genuine spirit of friendliness and cordiality both among the members and towards strangers is one of the best achievements of the Orange branch."

A leaflet has been issued in separate form, giving a summary of the work of the American Unitarian Association for the fiscal year 1911-1912. This leaflet is heartily recommended to be read aloud at Alliance meetings, as a renewer of energy and faith in the Unitarian cause. Those who do not know what the Association has been about the past year cannot but feel astonished and gratified to see this record in plain and simple form of the great and yet unostentatious work accomplished.

The Waverley Branch Alliance has recently held a Dutch Fair, an interesting feature of which was the decoration of tulips. The branch now has about 500 tulips on hand which it would be glad to dispose of. They are

in good condition and are of various colors. They would be useful to any branch which is planning a spring Fair, and can be bought for five dollars. Please address the president, Mrs. John H. Edwards, 28 Burnham St., Waverley, Mass.

An Alliance Hymn

Tune: Hummel

Dear Father, hear us as we pray:
Our lives to Thee be given,
In service for our friends in need,
Who long to know Thy heaven.

The harvest's rich, the laborers few,
We long to enter in,
Where'er Thy children seek relief
From suff'ring or from sin.

And when the call to service comes,
As once across the sea.
May we reply with one accord,
"Lord, here am I, send me."

Whate'er we do, where'er we go,
To mountain, hill or plain,
Lord, may we all unitedly
Thy glorious work sustain.

GRACE M. BENT.

The secretary at West Roxbury, Mass., is Mrs. Ronald Woodbury, 19 Pomfret St., W. R.

The newly formed Social Service Council of Unitarian Women, formed last year in Boston, have reprinted in an attractive pamphlet the stirring words written by Channing in 1841, on "The Social Destination of Man." A foreword outlines the life of Rev. Joseph Tuckerman and his work. Alliance branches whose programs are not too full will find this discourse of value to be read aloud.

Rev. Margaret B. Barnard and Mrs. Wells-Smith intend to make an extended trip through the south in February and will visit some of the Alliance branches. We bespeak for them a welcome.

The address of Mrs. R. H. Davis, the corresponding secretary will be 226 Windemere Avenue, Wayne, Pennsylvania, for the next three months.

It is once more necessary to remind directors and secretaries that reports written on both sides of the sheet entail much extra work in editing.

Appeals stand thus:

Farmington, Maine, for a Parsonage	$381.00
Montego Bay, Jamaica, for a church	365.00
Memphis, Tenn., for repairs and furnishings	363.00
Ridgewood, N. J., for a Parsonage	295.00
Summit, N. J., for a church	396.00
Winnisquam, N. H., for a church	172.00
Flushing, L. I., furnishings	414.00
Green Harbor, Mass., salary of minister	110.00
Pacific School, for Students	137.00
Meadville School, for Students	120.00
Northumberland, Pa., for minister	38.00
Ann Arbor, Mich., for Parish House	568.00

The next meeting of the Executive Board will be held on February 14th, 1913, and reports are due from the Pacific Coast and New England, except Massachusetts.

The monthly meeting of Alliance workers will be held on February 3d, 1913, at Channing Hall, at 10.30 a. m., instead of 11 o'clock as usual.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Dudley Hays Ferrell, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors' Monthly Meeting

The sixth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1912-1913 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, January 7, 1913, at half past two o'clock.

President Ferrell presided and there were present: Mr. Beatley, Miss Burrage, Miss Cline, Miss Simmons and the secretary.

The secretary's minutes of the last meeting were read and approved as read. In the absence of the treasurer, his report was read by the secretary.

Voted: To accept this report.

The bills were then presented.

Voted: That the bills be paid.

The secretary's report for the month of December was read.

Voted: To accept the report.

Letters of much interest were read from the ministers in the college towns where appropriations for student assistant work had been received.

The president reported no progress as yet in selecting a chairman for the next fair.

Voted: That the president, secretary and one other person to be selected act as a committee to further consider this before another meeting.

Voted: That the chairman appoint a committee of three to look after the Annual Meeting of the Y. P. R. U., to be held Thursday, May 22.

No suggestions were offered to the Finance Committee, other than that the next appeal be made as urgent as possible.

The Chairman of the Union-at-Large, Miss Simmons, reported 50 copies of Word and Work with as many tracts sent out the past month.

The question of what is being done to increase our membership was opened and after considerable discussion it was

Voted: That the secretary write letters to the presidents of the federations and the district supervisors, requesting them to communicate with the ministers who have no young people's societies.

As there was no further business,

Voted: To adjourn.

Grace R. Torr, *Secretary.*

South Worcester Federation

The annual meeting of the South Worcester Federation was held in the South Unitarian Memorial Church, Worcester, on Sunday, January 12, 1913. Owing to the inclemency of the weather, just at the time most of the young people would be obliged to leave their home towns, the attendance was the smallest that the federation has had during its twelve years of existence, only about thirty being present.

The meeting opened at half past four o'clock with a word of welcome from Mr. Chester K. Wentworth; then followed a song service with violin solo by Miss Kelliher.

The Nominating Committee presented the following names for officers for 1913:—President, Mr. Charles T. Aldrich, West Upton; Vice President, Miss Elizabeth Holden, Westboro; and Secretary-Treasurer, Miss May A. Leland, Worcester.

Mr. J. Mace Andress of the State Normal School was the speaker for the afternoon and he chose for his subject, "The Cost of Success." He said in part, "There are three great requirements for success; 1, health; 2, ordinary intelligence; 3, will power. Success is won only by sacrifice and there is nothing we cannot do if we will to hard enough."

The meeting adjourned at six o'clock for refreshments; the evening session began at 6.45, the church quartet assisting.

The first speaker of the evening was Mr. Leon F. Cummings, the president of the Boston Federation, who brought greetings from that federation and told of its work. It was a pleasure to hear in this way from another federation.

The second speaker was Rev. Edwin M. Slocombe of the First Unitarian Church, Worcester, who spoke on "Self-Denial," choosing as his text: "If any man deny me, let him deny himself and take up his cross and follow me."

The meeting adjourned at eight o'clock. All present were well repaid for making the effort to attend.

MAY A. LELAND,
Secretary.

Finances

To those unions that have not yet paid their dues, the Finance Committee has sent a second appeal, setting forth the necessity of an early reply to its budget, from which the following paragraphs are quoted.

"Remember that we want some time in the near future to pay a salary for a President who can give his individual attention to our work. We can not properly increase the influence of the young people in the Unitarian Church, and give them their proper place until this is done, nor can we do the *work* for *Unitarianism* we ought to do.

Remember there is no fair till November, 1913, and that there is only $200 left of our Reserve Fund to tide us over till then.

Remember that any Union that has neglected to pay a contribution for two consecutive years to the larger body forfeits its membership.

Above all, remember that the Young People of the Unitarian Church have a mission to perform and a work to do in preparing themselves to carry on the church which our fathers will leave with us, and that our message can not be properly put into new fields without funds to do it. Ours is a goodly heritage, and any sacrifice we may have to make to further our cause is worth while.

Here is your opportunity to show your allegiance to the Young People's work.

Will you please bring this matter to the attention of your Union, and see that your contribution is as large if not larger than last year? Send it in before April 30, 1913."

Sincerely yours,

O. ARTHUR MCMURDIE,
Chairman.
HAROLD S. LYON,
CAROLINE S. BURRAGE,
RALPH BEATLEY,
DUDLEY H. FERRELL,
Finance Committee.

Student Assistant Work

The following extracts tell their own story of the work that the Young People's Religious Union is doing for the various college towns in the West.

Iowa City, Iowa: "I found a young girl who has been almost as helpful to me as my boy student. You will be interested to know that this young

lady of whom I speak has succeeded in getting one or two of the University girls to attend the Alliance meetings. This is good for them and very cheering for the older Alliance members. Last year my young people gave over thirty-five dollars to the church, which they made themselves; and as there is only a little group of them, that was doing unusually well. They wait on table and clean up after our big suppers, and in every way show a splendid spirit. So I think that the money sent here by the Y. P. R. U. pays. I certainly am most grateful."

Minneapolis, Minn.: "Your letter enclosing check is at hand. I thank you very much. I have only good things to report of the work this year. The attendance at the University meetings is larger than it ever has been before.

"We recently had a party at the church for the University students. This is the first that we have been able to have, as the floor was laid in our social room only last week.

"We are slowly getting over the disorganization caused by the fire."

Lincoln, Neb.: "It has been suggested that I tell you something of the work we are doing here among the students. We are confining our efforts for the present to getting the young people of liberal tendencies out to church and young people's meeting, which we have every Sunday after church, and to parties which we have at the minister's house the first Friday of each month. We have made considerable effort to develop interest in the student meetings, and have succeeded very well by getting professors from the University to speak to them. Later on, and as fast as we can do it, we shall call on the newer students individually, and distribute some of the University literature. Some advertising is done by our own church in the college paper. There are probably about sixty students more or less identified with our group, from thirty-five to forty of whom come to our parties under favorable conditions. The attendance at the student meetings after preaching is irregular, ranging from twelve or fifteen to thirty-five or forty."

Madison, Wis.: "You may be interested to hear of the very successful supper and social which our young people have just given. Our Union is composed of University students, high school pupils and other young people. The supper was in charge of the young ladies, who were assisted by a committee from the Alliance. Some one hundred and seventy-five people were seated at the tables which were prettily decorated. The young men served as waiters. After supper the play, 'A Lion Among Ladies,' was presented to an audience that packed the parish house auditorium, and whose frequent and generous applause testified to the general pleasure. Two hours of dancing closed the evening. Over ninety dollars was taken, which makes the Y. P. R. U. treasurer feel like a personage of importance.

"We have a delegate on the Board of the Associated Charities.

"A circular letter has been sent to all liberal churches in Wisconsin (Universalist and Unitarian), asking them to contribute to the support of student work in Madison. The first reply, with check for fifteen dollars, came from the dormant society at Baraboo. I shall visit Baraboo with a view to start a series of meetings. Mr. Bull, my good student worker, will address one of these. We are soon to have a talk by an Armenian student and one by a student from

India. One afternoon Mr. Bull and I made fifteen calls in the University end of town."

Notes from the Field

West Bridgewater, Mass.: "The Y. P. R. U. has closed its most successful year since organization, the increase of interest in the Sunday evening service necessitating the opening of the vestry every Sunday evening, with the exception of the summer months, when meetings are held every two weeks. All meetings are well attended, the young people being leaders at most. A series of monthly socials was held the past year, with good attendance and good financial results on the whole. Through the efforts of our young people substantial gifts were given toward the pastor's salary, for church expenditures and the furnishings for the vestry; also ten dollars each to the Y. P. R. U. and the Pilgrim Federation.

Just a word of cheer and encouragement to the unions who are feeling discouraged at small attendance and likewise small results. Make the religious service *the aim* of your union. Success will not crown your efforts if the religious service is a secondary matter. Do not be discouraged at small attendances, as our numbers have grown from ten or twelve, meeting bi-monthly, to a regular Sunday service, with an attendance ranging from thirty to forty. During the winter Rev. Abram Wyman has given a talk; Rev. E. B. Maglathlin, our pastor, has helped in many ways; Rev. B. F. Gale gave his illustrated lecture on the Holy Land, which was much enjoyed; and recently Rev. Harold G. Arnold spoke on 'Wastefulness.'"

Carlisle, Mass.: "Guild services are held every Sunday afternoon at half past four, except during the months of July and August. Special services are held for departed members, holidays and feast days. During last year our Guild raised $257.63, and we are now working to secure a new pipe organ, which will take about all we can earn. We already have a fund of $65 for the purpose. The members of the Guild do all the church decorating, special appropriations for this purpose being made at Christmas and Easter."

Nathaniel Hall Society, Dorchester, Mass.: On Sunday evening, Jan. 19, at the First Parish Church, Meeting House Hill, Dorchester, was held the first of a series of popular meetings, intended for the general public and all others interested. Supper was served by the Nathaniel Hall Society to about one hundred sixty, after which Dr. Edwin Starbuck, of the Department of Religious Education of the American Unitarian Association, spoke on "The Religion of Young Manhood and Womanhood." The next in the series will be held on Feb. 16, when Rev. Elmer S. Forbes is to be the speaker. Two others will follow, one in April and one in May.

Ann Arbor, Mich.: The Young People's Religious Union meets in the Unitarian Church parlors every Sunday evening at seven o'clock, to encourage free discussion of social, ethical and religious questions. The following are the subjects for discussion during the month: "Social Values in Industrial Progress," "Early Closing Laws in Large Cities" and "Theodore Parker."

Germantown, Pa.: "On January 17 we entertained the Philadelphia Federation at our church."

Our Life Membership list has not grown very fast of late. The number at present is 205. Who will make it 206?

Unitarian Temperance Society

Rev. Edward Cummings, *President*, Cambridge, Mass.
Mrs. Frank L. Young, *Vice President*
Rev. A. D. K. Shurtleff, *Secretary*, Wayland, Mass.
Charles H. Stearns, *Treasurer*, Brookline, Mass.

The Appeal of Emperor William for Temperance

In an address before the naval cadets, at Flensburg, Nov. 21, 1910, Emperor William of Germany used these words (I quote parts of his speech): "I can assure you that in the course of my reign (22 years), I have observed that of the great number of crimes which have been appealed to me for final decision, nine-tenths were due to alcohol. . . . The next war and the next naval battle will demand of you sound nerves. Nerve power will decide the victory. Now the nerves are undermined and endangered from youth up by the use of alcohol. Victory will lie with the nation that uses the smallest amount of alcohol. . . . Therefore, this is what I expect of you: That you watch yourselves and each other in this regard and that you do not count the use of alcohol one of your privileges. There are in the navy, in the course of formation or already formed, Good Templar Lodges and Blue Cross Societies. I hope that you will do everything which you can to persuade the men to join. I do not need to call your attention to the example of the British navy, where 20,000 officers and men already belong to these societies, to the very great benefit of the navy. . . . This is a matter of very great importance to our navy and to our people. If you train the troops to renounce alcohol, I shall have sound and sane subjects. If you will uphold these principles, it will uplift the people morally. I pray for your co-operation in this work."

I am glad to call attention to these memorable and significant words, because they are not generally known, and in some quarters it has been stoutly denied that he ever made any such statement. But what I wish especially to do here is to reinforce my own plea to our earnest ministers, churches, Alliances, and Sunday schools to pay more attention to the great cause of Temperance.

If the German Emperor considers Drink such an important matter, our ministers might well be stirred to greater activity and bolder speech by his example. If he finds in liquor such a menace to his nation, would it not be well for our churches to give this topic more attention? What a rebuke to those complacent persons who tell us that beer drinking does Germany no harm? The Emperor knows better, and he lifts his voice in earnest appeal and solemn warning. Certainly this imperial example ought to lead us to put off our indifference and address ourselves more vigorously to the great problem. If Germans need to stop drinking to give the emperor better troops, Americans ought to cease using liquor to win the larger victories of peace. Surely we ought to do more for the Temperance Cause.

Joseph H. Crooker.
Redlands, California.

5 TOURS TO EUROPE

in connection with the

World-Congress of Free Christianity and Religious Progress at Paris, July 16-22, 1913

Steamship **Teutonic**, from Montreal, June 28, 1913

Steamship **Arabic**, from Boston, July 1, 1913

Tour One. England, Scotland, France, Belgium.

June 28 by the "Teutonic," 10,000 tons, only Seven Days (but four days on the open ocean) from Montreal to Liverpool. Thence to English Lake District, Robert Burns's country, Glasgow, the Trossachs, Lochs Katrine and Lomond, Edinburgh, Warwick, Stratford-on-Avon, London, Dover-Calais to Paris (one week's stay,) Brussels, Antwerp. Sail by Red Star Steamer for Boston, arriving August 5. (This tour can be extended, at option, by any member of the party).

These tours include fares on steamships and railroads, accommodations at first-class hotels, free transfers of passengers and their luggage, liberal amount of carriage drives and local excursions, all necessary fees to servants, porters, etc., and the services of competent conductors from Liverpool on until arrival at the steamship dock in Antwerp. Also a full membership in the Congress, a copy of the printed report of its proceedings, and participation in its banquet and various congress excursions and courtesies.

Cost, 39 days' tour $275

34 days' tour per "Arabic" . . . $265

Tour Two. England, Scotland, France, Switzerland, Holland, the Rhine, Belgium.

By the "Teutonic" from Montreal June 28, or the "Arabic" from Boston, July 1, 1913. Route as per Tour One to Paris. Thence to Geneva, Chillon, Interlaken, Lauterbrunnen, Wengern Alp, Grindelwald, Brienz, Brünig Pass, Lucerne, Rhigi, Bâle, Heidelberg, Mayence, the Rhine to Cologne, Amsterdam, Isle of Marken, Hague, Scheveningen, Brussels, Antwerp. Red Star steamship, arriving in Boston August 17.

Cost, 51 days, all included $400

Tour Three. England, Scotland, France, Belgium, Holland, the Rhine, Switzerland, Italy.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route as per Tour One to Paris. Thence to Brussels, Antwerp, The Hague, Amsterdam, Scheveningen, Isle of Marken, Cologne, the Rhine to Mayence, Heidelberg, Basle, Berne, Interlaken, Lauterbrunnen, and Grindelwald, Meiringen, Brunig Pass, Lucerne, Rhigi, via St. Gotthard Tunnel to Lugano, Bellagio, Como, Milan, Venice, Florence, Rome, Naples, Pompeii, White Star steamship ($90 berth included) to Boston, via the Azores, arriving in Boston September 1.

Cost, 65 days, all included $540

Tour Four. England, Scotland, Paris, Brittany and the French Château District.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route same as Tour One to Paris. From Paris to Rouen, Normandy. Thence tour in Brittany, Caen, Avranches, Pontorson, Monte-St.-Michel, Brest, Quimper, Auray, (Carnac), Nantes, Angers, Tours, and the Château country of France; motor excursion to Chenonceaux, Chambord, Blois, etc.; Orleans, Paris, Brussels, Antwerp. Red Star liner for Boston, arriving August 17.

Cost, 51 days, all included $400

Tour Five. Brittany, Touraine, Pyrenees, Spain.

By the "Teutonic" from Montreal, June 28, or the "Arabic" from Boston, July 1, 1913. Route same as Tour Four to Blois (August 4). Thence to Bordeaux, Pau in the Pyrenees, Lourdes, Biarritz, Burgos, Madrid, Escorial, Toledo, Cordova, Seville, Granada, Alhambra, Gibraltar, sailing by Cunard or North German Lloyd steamer ($90 passage included), arriving in New York August 30.

Cost, 63 days, all included $580

For full particulars of these trips apply for detailed circular of 12 pages. Applications for information or membership in the party may be made to **Rev. Charles W. Wendte, D. D., General Secretary of the International Meetings at Paris, 25 Beacon Street, Boston.**

FOREIGN DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON